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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, JUNE 20, 1901. NUMBER 16

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PUBLISHED BY
THE MACMILLAN COMPANY
New York

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week*. Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week*. Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week*. Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week*. Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons*. Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays*. Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES. — Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, JUNE 20, 1901. NUMBER 16

The death of Ex-Governor Pingree of Michigan, the sadness of which is increased by the loneliness of it, removes a real reformer from American life. He believed what he said and to a greater extent than is given to most mortals he was able to convert his belief into action. American politics found in him a severe critic and a disturbing element, but he left them many points higher and finer than he found them.

Our Best Words of June 15th is resplendent in its Lithia Spring illustrations. The portraits of those who are to appear on the program of this free Chautauqua present an attractive gallery. Among the speakers are Mrs. Ormiston Chant, of England; Dr. Charles A. Crane, of Boston; Rev. Anna H. Shaw, of Washington; Prof. Shailer Mathews, of the University of Chicago; Senator William E. Mason, of Illinois, and the ever youthful Edward Everett Hale. Success to Brother Douthet and his southern Illinois encampment.

Again we call the attention of our readers to certain improvements in the Buffalo program as indicated in the revised reprint on another page. The afternoon session under the direction of the Free Religious association will be devoted to a study of Ralph Waldo Emerson and the Transcendental Movement. W. C. Gannett of Rochester will make the leading address. The evening session will be held in Temple Beth-Zion and will be a Parliament of Religion in miniature—a fitting close to what promises to be a noble program carried out on high lines by large minded and what is better, warm hearted men and women.

One of the striking points made by the Hon. Geo. E. Adams in his Convocation Address of the University of Chicago last Tuesday, was that the homogeneity of the people of the United States which Frederick Harrison says is greater than that of the United Kingdom, is owing to the free travel and easy communication between parts and parts. We think Mr. Adams is right in ascribing to the railroads an immense social and political influence in this direction, but we think he also overlooked a still greater influence, namely that of the public schools, which still carry the suggestive name of "common schools." Practically there is but one system of text books and teaching from ocean to ocean and this has eliminated largely the dialect element out of the thought as well as out of the speech of American citizens. The public schools are not only the necessity but the joy and inspiration of the people of the United States. They represent that better education which precedes and necessitates all higher education.

It is Hard to be Liberal!

Robert Browning introduces his poem entitled "Easter Day," by saying, "It is hard to be a Christian!" It is difficult to live up to the pretentions and standard of thought represented by the word "Christian." So in these days it is hard to live up to the pretentions of the "liberal" in religion. It is easy to talk about the "universal brotherhood," but hard to practice the doctrine. It is easy to grow eloquent over the "vanishing lines" in religion, but hard to ignore them. It is much easier to show how other people are unjust toward our own views, intolerant toward our fellowship, than it is for us to be just to the views of others and tolerant toward those who honestly differ from us.

Again, it is easy to claim universal sympathy, to prove the same by the coinage of the tongue, but it is much more difficult to prove the same by the more tangible and, presumably, the baser coinage we carry in our pockets. It is always in order to demand of ourselves, as well as of others, that they prove their faith by their works. There is nothing more evident today than the fact that in all confessions there is a claim of toleration. But this claim of sympathy and appreciation suddenly vanishes when the test of practical co-operation, material support and self-sacrifice demand an application of the principles in demand.

And this is no cause for surprise. The ideal always must outreach the actual. Liberality in religion is an alluring vision, a mountain revelation toward which we must painfully climb, and many will fall out by the way, and it behooves us to hold hard to the ideal, though it be far beyond our reach. We should not be discouraged then, but find our strength in the thought expressed by Lowell:

> That some slight good is also wrought
> Beyond self-satisfaction,
> When we are simply good in thought,
> Howe'er we fail in action.

Ten Years of the Chicago University.

Chicago has had a veritable academic festival. The Chicago University decennial celebration reached through a week of time. One "event" followed hard upon the heels of the other. Long columns of "dons" in bright robes, followed by graduates and under-graduates in the plainer cap and gown, have been marching up and down the campus most every hour of every day. Two enormous tents were erected on the quadrangle. Shakespeare's "As You Like It" was given twice in the out-of-door. On Sunday afternoon there was a great religious gathering, with striking musical numbers, rendered by great choruses. The question discussed was "Is Religion on the Increase?" Dean Hulburt of the Divinity Department, proved by statistics that, according to his own phrasing, "the world in being subjugated to Christianity." Further statistics showed that Protestant Christianity is the victorious

element inside of christendom. The Rev. Marcus Dodds of Scotland dwelt upon the growing interpretations of Christianity ,but he still left the interpretation so as to make "true religion" and Christianity identical and Christianity involved the leadership of "the Christ." Dr. Hirsch spoke next. These two "christian" speakers had apparently left him out of account. Indeed, as he, himself, said, if they were right he was asked to talk about that which he knew nothing of. But still planting himself upon the old prophetic demand of Justice, Mercy and Humility, he made a clear case of progress in these directions. E. Benjamin Andrews of the Nebraska University closed by arguing for the growth of the influence of religion. He, again, assuming that Christianity and "true religion" were synonymous terms, apparently co-terminous in their bounds. On Tuesday morning the week's festivities culminated in the imposing graduating exercises in the tent, when some hundred or more undergraduates received their diplomas. The Chairman of the Board of Trustees, Senior Professor, President of the Graduating Class, Honorable George E. Adams for Chicago, and John Rockefeller, "The Founder," indulged in decennial congratulations, Dr. Harper closing with a "few remarks." Probably three thousand people enjoyed the beautiful picture and the inspirations of the occasion.

The corner stones of ten new structures were laid during the week, and many important academic conferences were held. Altogether, it was a brilliant "ending of a beginning," as Dr. Harper characterized it, and the representatives of the University, Chicago and the country have reason to congratulate themselves over what is indeed a most significant beginning.

That there is more outside than there is inside of the University, as yet, is a matter of course. Stone walls, however wisely planned, do not make an university. Even great scholars and skilled teachers cannot cause an university to spring up in a night, nor even in ten years. But the buildings, the faculty and the millions are essential to a modern university, and these are well under way. When the fiftieth celebration comes about, we believe there will be evidence that the spiritual assimilation has taken place and that humility has graced the pride, awe and reverence ennobled the joy which is now justly felt.

UNITY joins with the multitudes in saying, Hail, and godspeed to the youngest of our great universities. May it grow in grace as it does in extent, in power as it grows in wealth.

Solving Social Problems.

The city of Birmingham, England, is foremost among English cities in the display of public spirit. Its improvements were planned on a large and generous scale. Slums have been transformed into thoroughfares and the architect and builder were given scope for their service of use and beauty. We print below the cost of the scheme and a description of the improvements, for which we are indebted to *Social Service*. All this and much more is in store for Chicago, whenever the public spirited citizen replaces the wealthy tax-dodger.

The estimated expenditure was as follows:

Cost of property	$6,550,000
Street making	170,000
Total	$6,720,000
Less value of surplus land	3,970,000
Net cost	$2,750,000

This net cost, it was computed, would entail a permanent charge on the taxes of $100,000 per annum. The number of houses on the area was 3,744, of which 3,054 were of the artisan class. The population of the area was -6,596. In many cases the owners of the property in the purchase were dealt with privately. Those in which negotiations were unsuccessful were dealt with by the Local Government Board, the property condemned and price fixed by the Board.

One of the new streets laid out in this part of Birmingham, Corporation Street, is one of the finest in England. It is 66 feet wide, 484 yards long and its construction made possible what is now the North Western Arcade, a continuation of the Great Western Arcade. The shopping attractions of Birmingham have been greatly enhanced by the new Arcade and magnificent thoroughfare.

The total quantity of land purchased was about forty-five acres. The dwelling houses and other buildings purchased numbered 2,681. Of these 1,200 were torn down. The remainder were repaired and put in a good sanitary condition, with modern comforts and conveniences, proper system of drainage, and light and wide, spacious courtyards. Some of the land on which the stores and shops on Corporation Street are erected, and upon which dwellings have been built, was leased on a seventy-five-year term. Among the improvements are sixty-two comfortable homes for working people and twenty retail shops.

The formation of new streets and the widening of old ones has been one of the important features of the work. That the working people were dissatisfied with the class of houses they occupied, and were alive to the advantages of dwellings of a more comfortable and healthy kind, was shown in the fact that the applications were largely in excess of the number of houses. The houses were all rented before completion at $1.37 per week.

Encouraged by the first experiment, the Corporation this year embarked in the erection of eighty-two additional artisans' dwellings, at a cost of about $72,000. These houses are similar to those previously built, their accommodations consisting of a front living room, 13 feet by 12 feet 6 inches; kitchen, 12 feet by 9 feet 6 inches; front bedroom (first floor, 13 feet by 12 feet 6 inches; back bedroom, 12 feet by 9 feet, and attic, 13 feet by 13 feet. There is an asphalted or concreted yard common to each block, also washhouses. The houses now being built are to be let at the same rent as the others, $1.37, and it is estimated that this will produce a net income of $3.950 per annum, which after providing for the interest and sinking fund, will be sufficient to pay an average ground rent, spread over seventy-five years, of 22 cents per square yard per annum.

By this and similar improvements the death rate in Birmingham has been greatly reduced.

The buildings are neat in appearance and are thoroughly well built. The houses are not placed back to back in the bad old Birmingham fashion. Every kitchen has an iron sink, and connected with each kitchen is a pantry. On the first floor there are two bedrooms, and by having a roof of a somewhat high pitch a third spacious attic is obtained.

Good grates and ovens are provided in every house, and iron is largely used. They are also furnished with penny in the slot gas meters, supplying 25 cubic feet of gas, or enough to keep one burner going for five hours, for each copper deposited. Each house has its own closet with flushing cistern, the sewers are ventilated and the sanitary arrangements well devised.

The gross annual income from rents will be $5,965, from which it is usual to allow the deduction of one-third for taxes, water, voids and repairs. After paying interest and sinking fund on the loan for the buildings this will leave a margin of profit per yard for ground rent. In addition to this, the building loan will be paid off in fifty years, and there will be twenty-five years during which an enhanced profit will accrue.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HJALMAR HJORTH BOYESEN.

Born Fredericksvaern, Norway, 1848. Died in New York City, 1895. He was graduated at the University of Christiania and removed to Chicago, Ill., where he was associate editor of a Scandinavian paper. He was professor of German at Cornell and professor of Germanic language at Columbia College. In addition to his poems he published essays and stories.

The Minstrel at Castle Garden.

Hark! whence come those strange vibrations, whence that haunting monotone,
Like a mournful voice in darkness, crooning softly and alone,
Breathing melancholy whispers that might move a heart of stone?

What lone soul, surcharged with sorrow, voices here its weird lament—
Here where Europe's eager exiles, still with hope and strength unspent,
Throng beneath the wide-flung portals of this mighty continent?

Hark! methinks that in the music of that gently murmured strain
I detect a Norseland cadence, trembling through its sad refrain—
Something wild and vague, awaking strange responses in my brain.

Ah, behold, there sits the minstrel high above the surging throng,
On a heap of chests and boxes, playing dreamily along,
Luring back his vanished Norseland by the tone's enchantment strong!

Well I know those guileless features, mirroring the childlike soul,
And those patient eyes and placid, that disguise nor joy nor dole,
And the sturdy, rough-hewn figure, rugged like a fir-tree's bole.

In his violin whose hollow chambers plaintively resound
Is a hushed metallic tremor—shadow voices, felt not found—
By the louder human bustle to the blunter senses drowned.

How they gently stir within me buried chords that long were mute;
And dim memories awaking, quiver with a life acute
Of my youth, with its ideals and the long and vain pursuit!

God, the judge, the stern and loving, dwelt among my childhood's hills,
And his voice was in the thunder and his whisper in the rills;
Visibly his hand extended in my little joys and ills.

And his eye, so large and placid, kept its watch behind the cloud;
Saw that all went right in Norway; cheered the humble, awed the proud;
And amid the forest stillness oft, methought, he spoke aloud.

Avalanches, hail and lightning sped the message of his wrath;
He destroyed and he relented, spreading like a healing bath
Sun and rain to raise the harvest in the devastation's path.

Rude, perhaps, though not ignoble, was that calm and simple life,
Blooming in idyllic quiet and with hope and promise rife,
Sheltered safe from vexing problems and from thought's harassing strife.

Hush, the minstrel's mood is changing! He has bade the old farewell!
From his sight has Norway faded, with the mountain-guarded dell,
And the legend-haunted forests where the elves and nixes dwell.

Through a maze of wildering discords—presto and prestissimo—
Runs the bow, a wild legato rocking madly to and fro
As if wrestled in the music, hope and longing, joy and woe.

Joy has triumphed! See how broadens life beyond this moment's bar!
How the future brightens, beckons, wide, refulgent, star on star;
And the prairies' rolling harvest glimmers faintly from afar.

Blindly hast thou come, O minstrel, like a youth of old renowned,
Who his father's asses seeking, by good chance a kingdom found;
Awed, I ween, and wonder-stricken, standing sceptred, robed and crowned.

Thus shalt thou, who bread art seeking, conquer boons undreamed, unsought;
Thou shalt learn to doubt and suffer, lose thy peace so cheaply bought;
Souls grow strong and blossom only on the battlefield of thought.

Thine shall be the larger knowledge which the daring age has won;
Thou shalt face the truth, unquailing, though thy faith be all undone;
Bats may blink in dusky corners, eagles gaze upon the sun.

Creeds may vanish, thrones may totter, empires crumble in decay;
But the ancient God of Battles is the God of strife alway;
Who shall bless his foe that wrestles bravely until dawn of day.

The English Peace Society.

The Peace Society of England, founded in 1816, and therefore the oldest continuous peace organization in existence, held its eighty-fifth annual meeting on the 21st of May, in the large Friends' Meeting-House, at Devonshire House, London. The meeting was presided over by the president, Sir Joseph W. Pease, M. P. The annual report shows that the society has carried on an extensive and vigorous propaganda during the year, spending more than ten thousand dollars. It deals with the war in China, the continuance of the wars in the Philippines and South Africa, and shows that the society, by memorials to the government and appeals to the people, has exerted its full influence in favor of a speedy and fair ending of the hostilities. It also calls attention to the seriousness of the continually developing militarism, but sets over against this the ten new cases referred to arbitration during the year. The creation of the Hague Court of Arbitration it declares to be the crowning event of the year and of the nineteenth century. Some fourteen cases of controversy are outstanding, to be referred to the Court. The society has seven agents at work in the United Kingdom. The secretary, Dr. W. E. Darby, has paid three visits to the continent during the year. During the last elections the society made special efforts to secure the return of peace men to Parliament. Over 36,000 invitations were sent out to ministers requesting them to observe Peace Sunday, to which 3,523 favorable replies were received. The society printed during the year over 500,000 copies of peace pamphlets and leaflets, the most of which were distributed. An extensive and valuable distribution of literature was made in Paris during the Exposition through the society's Paris agency. A similar work is contemplated during the Exposition in Glasgow this summer. The report closes with a reference to the century just ended as "the century of peace progress," during which about two hundred instances of arbitration had taken place.—*Advocate of Peace.*

THE PULPIT.

Jesus and Our Christianity.

ARE WE PAGAN OR CHRISTIAN?

Address by Rev. John White Chadwick, given before the Free Religious Association at Boston May 31, 1901.

Reprinted from the Springfield Republican.

The later course of Christian history has been marked by many efforts to reform the uses and abuses that have taken shelter under the Christian name, and "Back to the New Testament!" or "Back to Jesus" has been with each successive party of reform the cry with which it has rallied men to service in its ranks. The Protestant Reformation was avowedly a recurrence to St. Paul, and it is significant that the Counter Reformation founded "the Society of Jesus"—though such power has association over words that, when we speak of Jesuits, it seldom occurs to us that Jesuits are meant. Erasmus, who was neither for the Reformation nor the counter-reformation, was equally persuaded with Luther and Loyola that a return upon the New Testament was the one thing needful. "I wish," he said, "that the gospels and epistles were translated into all the popular languages. I wish that the husbandman might sing parts of them at his plow, and the weaver at his shuttle, and the traveler might beguile with their narration the weariness of the way."

To come nearer home, when the American Unitarian association was founded in 1825, its object was declared to be "to diffuse the knowledge and promote the interests of pure Christianity." This appeared to be very simple and straightforward, and was certainly meant to be so, but when Theodore Parker, forecasting the present attitude of the Unitarian conference, said that pure Christianity was love to God and love to man, he was earnestly opposed by those who said: "Oh, no! Christianity cannot be pure without belief in the New Testament miracles and belief in the truth of Jesus' teachings because of those miracles." It was generally agreed, however, that pure Christianity was the Christianity of the New Testament. But what is the Christianity of the New Testament? To decide this has been no easy matter. The differences among Protestants in regard to it have been a favorite argument with Roman Catholics for the validity of their infallible church. You must have a church, they said, to decide between the different kinds of pure Christianity drawn out from the New Testament. But this "must have" is the road which our modern science has baricaded and placarded, "No Thoroughfare."

But the Roman Catholics do not much exaggerate the difficulties of Protestants in extracting a pure Christianity from the New Testament. The fact is, there are several kinds of Christianity represented about equally well in different parts of the New Testament. There is a Christianity of the Synoptics, not perfectly coherent, but tolerably so; there is a Christianity of the Fourth gospel, and a Christianity of Paul's genuine epistles and a Christianity of Paul's doubtful epistles; a Christianity of the epistle to the Hebrews; a Christianity of the epistle to James, and another of the Apocalypse. It goes without saying that all the older Protestant sects have found their Christianity in the Pauline epistles as nowhere else; counting as Paul's the whole fourteen traditionally ascribed to him. Modern progressive orthodoxy finds its variety as nowhere else in the Fourth gospel, as if bound to build upon the sand. While Unitarians and others who think the simpler form the better incline to the Synoptic gospels and in the priority of Mark find striking confirmation of the main direction of their thought.

The difficulty of separating a pure Christianity from the mass of the New Testament writings has led many thoughtful persons, many grave and reverent theologians, to the conclusion that, as they phrase it, "Christ is Christianity," and that we must go to him as set forth in the New Testament for a good and sufficient idea of what pure Christianity actually is. But this promising adventure throws us back in good measure on the difficulties with which we have been struggling heretofore. Where are we to look for the true Christ of the New Testament, the actual Jesus of history? Dr. Lyman Abbott, warming to his work as defender of the faith delivered to the imperialists, referred us to the Apocalypse, in which we have the Messianic Jesus represented as a man of war, his emblem the sword, the bloody vesture and the rod of iron, leading the war march, the blood of the conquered splashing to his horse's bits. But Dr. Martineau could not think it possible that we had here a faithful representation of the character and spirit of Jesus. In Paul's epistles, even in those most surely genuine, we have only the scantiest references to anything that Jesus ever said or did. Two or three sentences would cover the amount. The womb in which Paul's Jesus was conceived was Paul's own fertile brain, and the manger in which he was born was the great apostle's spiritual imagination. Shall we then go to the gospels? But here again there is a sharp distinction to be made—that between the first three gospels and the fourth. Representations so different cannot be reconciled except by the artifices of an ingenuity that is discredited by its own subtlety.

From this embarrassment we are assured that we can extricate ourselves by confining ourselves closely to the teachings of Jesus and his account of his own personality. No matter, we are told, for what is said about him by anybody. What did he say about himself and what did he actually teach? But again the problem is less simple than it appears to be at first. It brings back the difference between the first three gospels and the fourth, and the necessity for choosing frankly whether we will follow this or those. If we decide for the first three, as I think we are bound to do by the exigencies of the case, a new set of difficulties blocks the way: To what extent are we permitted to trust the writers of "Matthew," "Mark" and "Luke" as to the utterances of Jesus, his self-estimation and his moral and religious teachings? This question is not hypercritical. It does not impeach the veractiy of the New Testament writers. But what we know is this, that the gospels as we have them are not literary units, but literary aggregations. "These gospels grew as grows the grass." They kept on growing for a long time—40, 50, 60, 70, 80 years. And as they grew they took up into themselves various ingredients from the social soil and atmosphere in which they grew, with the result that many things which Jesus said and did underwent a serious change, and of what he actually said and did we cannot be at all certain. Moreover, supposing our earliest gospel, Mark, to pretty accurately reflect an earlier document, proto-Mark or what not—between that document and the lifetime of Jesus there must have been 20 or 30 years of oral tradition more fruitful of various change than the decades immediately succeeding. There is probably less difference between the Fourth gospel and the document or documents which lie back of the Synoptics than between those and the actual things which Jesus said and did.

Whence it follows that to find the measure of pure Christianity in what Jesus actually said, or was, is subject to the difficulty that our standard of measurement has no definite length. It must be confessed that we do not know with certainty one phrase that is ascribed to him to have been actually his, or that he did one thing just as it stands in the New Testament books. Doubtless, as Prof. Schmiedel says, we come nearest

to certainty in his question: "Why callest thou me good?" for that was something that was bound to be smothered if it could be smothered by the mythologists, and we catch them in the very act of trying to smother it in the first gospel. There may be two or three other passages that are equally authentic. Prof. Schmiedel thinks there are. Infinitesimal the residuum, where but a short time since we were supposed to have in every line of the New Testament the ipsissima verba of the inspiring God!

Nevertheless from all these clouds and vapors of uncertainty there emerges, if I do not deceive myself, a general conception of the life which Jesus lived, the man he was, the doctrine which he taught. The spirit of Jesus emerges dear and bright from out the clouds and vapors that invest every particular of his career. And in our approximation to this spirit we get as near as can be got to the essential elements of pure Christianity, if Jesus is himself to have any voice in determining the nature of these elements. This or that many be doubtful, but I do not see how any one can read the gospels, however carelessly or critically, and not feel that the spirit of Jesus was a spirit of filial trust in God, of human brotherhood, of peace and of good will to men, of compassion for all suffering and sinful folk, and of deep inwardness, demanding that the motive should be as unselfish as the act, the thought of the heart as pure as the external life. It is as clear, to my apprehension, that the spirit of Jesus had the characters which I have named, for all the dubious particulars, as it could be if every fact and phrase in the four gospels had a dozen credible witnesses reporting it on oath. And where we have a spirit so charactered, there we have pure Christianity, under whatever sectarian or religious name, Presbyterian, Baptist, Roman Catholic, Jew, Christian, Mohammedan, Buddhist—what you will; while we may not forget what the wise Nathan said to his Christian interlocutor: "What makes me seem to you a Christian, makes you seem to me a Jew."

Every little while some one asks anew the question, "Are we still Christians?" The variety of the answers is immense, because the "we" is hardly twice inclusive of the same persons, because the term "Christians" has many different meanings. If Roman Catholics ask the question, and by "we" mean themselves and by Christians mean Roman Catholics, they are still Christians easily enough. So with the round of sects. The trouble with such questions and such answers is that of the English field-hand with pear cider: We "get no forrarder." We are moving in a vicious circle, like that of Lincoln's classical commendation of a certain book as being the kind of book a man would like if he liked a book of that kind. The answers are very satisfactory to those putting the questions; very unsatisfactory to others.

Leaving the different sects to settle these things among themselves as best they can, let us attend for a few moments to the social claim to Christian character which is so steadily and confidently asserted in contemporary European and American communities. These communities stand in a line of Christian evolution; they inherit a body of Christian influences and traditions that have been accumulating for nineteen centuries. That is significant of much. But when the contemporary editor or statesman writes or talks so fluently of our Christian civilization, which it is our duty to extend over the whole earth by fire and sword, it is not this organic inheritance that he has in mind. He appeals to Jesus and the New Testament. He has a particular admiration for the Sermon on the Mount. He would have us to believe that our contemporary civilization is Christian, measured by New Testament standards and by the teachings of Jesus and the example of his life. And it is worth while to ask, "Are we still Christians?" meaning by this question a serious inquiry as to the measure in which our contemporary social methods and ideals conform to the spirit of Jesus and with the ideals with which the New Testament confronts the civilization of the world.

For there is in the New Testament something more definite than the spirit of Jesus. There is the recommendation of an ideal of character, a special moral type; the ideal is that of self-abnegation, self-effacement, self-repression; the type is that of self-denial, self-sacrifice. Where the Greek moralist contended for the complete development of the natural man as the great aim of life, the New Testament contends for the suppression of the natural man, physical, intellectual, affectional. Isolated texts in the New Testament may yield a different impression, but these denote a foreign admixture as certainly as Thoreau's trout discovered in a pan of milk.

The dominant temper of the New Testament morality is not to be mistaken. No more is the dominant temper of early Christianity for some centuries after the death of Jesus. Take the two together and we have a Christian type as clearly defined as was the pagan type by the teachings of the Greek and Roman sages, by the practice of the Greek and Roman world. In the pagan type the intellectual life was highly exalted. Pagan philosophy tends for the most part to the conclusion that intellectual clearness is the one thing needful, having which a man has all. In the Christian type the intellect is utterly contemned. Jesus thanks the Father that he withholds his wisdom from the wise and prudent and reveals it unto babies. For Paul, the wisdom of this world is foolishness; only its foolishness is wise.

As with the intellectual life, so with the moral: the virtues of the pagan world, which were the rationally developed impulses of the natural man, were for the Christian so many splendid vices, worthless and dangerous. In the Christian conception there was no place for any courage but the courage of endurance. Tolstoi is right in his opinion that for the Christian, as a Christian, there can be no carnal weapons. "When the Lord disarmed Peter," said Tertullian, "he disarmed all Christians." For justice there is as little verge and room in the Christian type as for courage. Tolstoi is right again when he says that there can be no Christian lawyers and no Christian courts. "If thine enemy take away thy coat, let him have thy cloak also." The good man of the pagan type was a good citizen. To good citizenship, to the state in any of its forms and uses, the typical Christian was indifferent. The Christian type was exclusive of all natural delights, however moderately enjoyed. Wealth, as one of these, came in for special reprobation. Of all New Testament warnings those against wealth are the most insistent and severe. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom." There are qualifications of this doctrine within New Testament limits, but its dominance is unmistakable, if not its reproduction of the standpoint of Jesus with absolute fidelity.

But it is time for us to be asking the question to which this comparison has been leading up: Are we still Christians—we who make up the mass and give the character and tone to our great modern civilized communities? Do such communities realize the Christian type, the type of self-abnegation and self-sacrifice? Have they no faith in intellectual acquisition, none in the soldier's courage and in war; none in civil justice and its enforcement by legal pains and penalties; none in the state as an object of devotion, nor in good citizenship as an ideal demanding lofty admiration? There are individuals who could answer some or all of these questions: "No, we have not," with various degrees of credit or of shame; but our concern is with

the dominant strain of the community, the dominant effect of modern civilization.

Is this a Christian civilization? Measured by the ethical type disclosed in the New Testament and confirmed by the first Christian centuries, we are bound, I think, to say that it is not. But what is most deplorable in our situation is not that we have got so far away from the Christian type as that we are pretending to be loyal to that type when all the energy of our being is going out in the direction of another, the pagan type, the type of self-assertion, self-realization. It is not that we believe in one thing while we are practicing another. We do not believe in the Christian type; we believe in the pagan type. The Greeks and Romans did not believe in it more heartily. We believe in the impulses of the natural man as good, valid, impulses, not to be crushed or thwarted, but rationally cultivated and enjoyed. We believe in the intellectual life. Witness the multiplication of our schools and colleges, our libraries and our vast scientific and philosophical apparatus. We believe in active courage and aggressive war. What better proof than our spending—England and America, the two nations standing in the foremost files of time—more than one thousand millions of good money for such war within the last three years? We honestly believe in justice and the state and (some of us, not all) in good citizenship as an excellent ideal. We believe in wealth. Since the world began no people ever believed in it so much as the American people at this present time, We worship it as we do not worship God. The millionaire bulks in our imagination as the saint did in that of medieval times. We believe, in general, in the world and those things of the world which were denounced by Jesus; in the lust of the eye and the pride of life which were denounced by his disciples.

Shall we say, "So much the better in the main?" Yes, if we honestly think so, however grossly we may be mistaken. Nothing can be worse for us than a great gulf opening between our professed ideals and the habitual conduct of our lives. And if the tendency, not only of our concrete life, but of our most sober thought, is more favorable to the classical ideal of self-realization than to the Christian ideal of self-abnegation, we ought to recognize this in the habitual tenor of our speech, even on post-prandial occasions, when we are jollying the well fed company, to say nothing of our Sunday preaching, which is understood to be sincere. Much less about our Christian civilization would be much more to the point. As it is, we take the name of Jesus on our lips, but our hearts are far from him. We read complacently his praise of poverty, and the offense of our commercial greed is rank; it smells to heaven. We read the parable of the Good Samaritan (this is no vain imagination), and we say, "surely this was written for our sakes," for did we not find the Filipino fallen among Spanish thieves and cross over to him from the other side and bind up his wounds, pouring in—shot and shell; and say all manner of pleasant things to him, and —and rob him of the one most precious thing for which he was making a good fight when we came swinging down his way? Just in proportion to the Christian brag and boast have some of us been persuaded that we must expect the most unchristian things. None has been louder than the Christian preacher in shouting, "Up, boys, and at them in his name!"

> "Pander to those by wanton greed enticed,
> He paints their harlot with the blood of Christ."

The tragic gulf between the loud professions of the ime and the ideals that are actually attractive to the modern world and embodied in its practical affairs is not the measure of this world's departure from the right moral way. The ideals might be wholly right or wholly wrong, and a pretended loyalty to them, joined with a practical contempt for them, would be most miserable. Following the most wise and careful teachers of our time, or what seem to be such, my own persuasion is profound that in the substitution of classical for Christian ideals of character and conduct, there has been gain as well as loss. This substitution is no late occurrence. It began with the first contact of Jewish Christianity with the Greek and Roman world. The medieval heritage from classical antiquity was great and wonderful in many ways. The school men venerated Aristotle hardly less than Christ. For the sculptural and architectural bequest we have become more grateful every century since the beginning of the Renaissance. It is a commonplace that the growing Christianity took up the substance of many pagan ceremonies and ideas into her ritual and her creed. The transfusion of ethical substance was not less considerable, and it was even less to be deplored. It made good the proverb, "If you drive out human nature with a pitchfork, it will come back." It came back long since. Of late it has, perhaps, been coming back with a force and volume in excess of the ideal requirement of our individual and social life.

What I plead for is no mere abandonment of ourselves to the stream of tendency which is sweeping through our modern life, and especially through that of our immediate time. "The God of things as they are" may be too slavishly adored. Pagan ethics was not sufficient for the pagan world; there is little likelihood that it will be for ours. We may come to recognize—I think we shall—that its central principle of self-realization is a valid principle; that our various natural impulses are ours rationally to develop, not to thwart and crush. We may come to recognize that in our modern predilection for the things of the mind we are not so much falling away from an excellent ideal as attaining to a better. Moreover, without conscious shame we may turn away from the ideal of contented poverty to that of liberal means, without which that fulness of life which beckons and persuades us is not to be had.

But this, too, is sure: That into the seething mass of our impassioned energy of self-realization we must inject more and more of the spirit of pure Christianity, its filial trust in God, its compassion for all miserable folk, its sense of human brotherhood, its deep inward engagement with great personal ideals, its sacred passion for the things that make for peace. The paradox is not impossible that we may, as time goes on, get nearer to the Christian spirit, the spirit which was in Jesus, while gradually receding from the Christian type, or confessing frankly the recession which has already taken place. The ideal consummation is neither the subjection of the classical ideal of self-realization to the Christian ideal of self-sacrifice, nor the opposing course and end, but a development that shall take all that is best in the classical ideal and all that is best in the Christian spirit, and fuse them into a whole that shall be more complete than either by itself, human in every aspect of its shining face.

It is certain that never before has the Christian spirit seemed so beautiful and so divine to many as latterly, when it has been seen so often through the rifts in dark, obstructive clouds. Not long ago, in my own church, a gentleman came to me after the morning service and said that the edge of his satisfaction in the service had been taken off by the fear that he might be taken for a Christian. "Even in such a church as yours," he said. His meaning was that Christianity had been made such a stench in his nostrils by the use of its professions to recommend various iniquity, that he would rather be "a pagan suckled in a creed outworn" than a Christian of the noisome kind. My answer to him was: "On the contrary, if I had ever

surrendered my Christian birthright I should feel myself almost, if not quite, persuaded to be a Christian by the present aspect of affairs. Just in proportion as the Christian ideals of peace on the earth, good will to men, of simple living, of compassion for the poor and weak, are affronted by the rampant militarism, the luxurious commercialism, and the contempt for the weak and helpless that so eminently characterize the time, do I find myself drawn to the defense and service of the things that are dishonored and despised." Never, to many of us, have the Christian ideals of peace, of brotherhood, of compassion and simplicity, appeared so beautiful and so alluring as since the trend of great affairs has been to their disparagement and neglect, or to a blatant travesty which is more deplorable than would be a frank contempt.

There may come a time when the classical ideal will suffer from the reaction that is sure to come after this sordid riot of "prosperity," with its insensate brag and boast, and then there will be a demand for hands to readjust the scales, and voices to proclaim the far-off and forgotten things. But now it is the Christian spirit that is being daily crucified afresh, and we shall do well to take a lesson from the story of that simple-minded traveler who stood, sunk in passionate emotion, before Rubens's "Descent from the Cross." "Come," said his friends, "let us be going." "Not till they get him down," said he. When that spirit of Jesus, in which the purest Christianity would always find its home and test, is no longer crucified among us, it will be time for us to turn to other things. But not till then. "Not till they get him down."

Higher Living. XII.

Children's children are the crown of old men
And the glory of children are their fathers.
—*Proverbs.*

God bends from the deep and says,
"I gave thee the great gift of life;
Wast thou not called in many ways?
Are not my earth and heaven at strife?
I gave thee of my seed to sow,
Brought thou me a hundred fold?"
Can I look up with face aglow,
And answer, "Father, here is gold?"
—*Lowell.*

Upon a summer day,
Singing a little song,
I heard a soft voice say,
"It won't, it won't go wrong."

When busy years had gone
The song to memory came;
'Twas lost—it was not on
The mighty winds of fame.

"Well, let it go," I sighed;
"I did my very best;
Was never hand that tried
But fate must do the rest."

That moment, with love's art
A mother sang, and smiled.
The song was safe; her heart
Had kept it for our child.
—*John Vance Cheney.*

The mother's reception of her baby is apt to be with no qualification other than, perhaps, what is implied by the question. "Is it all right?" It comes to her as a pledge of herself, her love, her pain, her hope. And she knows that her loving care will henceforth depend upon the little one itself, and that, in return, there will be due largess of baby dimples as well as childish demands.

But the father—how he has to readjust himself to get the new perspective; and how he immediately begins to measure the end gained, with the end purposed! Moreover, how his attitude undergoes a series of changes—like that of the man, whose wife invested some of her money in the West. At first he always spoke doubtingly of "Kate's farm out in Nebraska." Which, after a year or two of good returns, became "Our farm out in Nebraska." Not long after, the good woman overhead him bragging about "My farm," etc. The babe at first is apt to be just "her's," then "our's," finally "mine"; and woe unto whosoever would dispute the title!

But all this simply denotes the healthy growth of consciousness that has due caution and expectancy for its foundation. Away back in Sanscrit times, Father meant "protector;" and, true to this meaning still, instinct constrains him to such attitudes and methods as will realize his meaning most surely. Down deep in the nature of things, he realizes that woman in her weakness and her devotion to infancy has need of provision and protection, and that these require forethought and the best use of strength; require, in fact, that special kind of manly calculation, which estimates even the babe at its real worth, and acts accordingly.

Note his way of going about this, and—don't smile. How can he, with his blurry vision, his unattuned ears, and his clumsy fingers, half perceive the meaning of all its "wails and wabbles?" Try as he will, he is most probably so overawed by the mystery, the apprehensive forecast, the jugglery of it all, that he would much better defer final judgment indefinite; than attempt now even to handle, much less appreciate, successfully, such a bundle of, at best, possibilities, and these too remote to be very inspiring.

Yet, in spite of his inner aloofness and utter inadequacy, the father is really in such necessary relations with the babe that his influence must be reckoned with, from the very first. Even his absences are in the scale, and his presences weigh unmistakably, through both himself and the mother whom he impresses. If he be strong, firm, gentle, wise, provident, faithful, both mother and child are thus furnished an atmosphere in which they both can thrive, as would be impossible otherwise. If he have the intelligence which he should have been provided with long before the day of this supreme need; if he have responsible, clear, constructive ideas of person, home, and progeny, it will follow, as day the sun, that his loved ones will correspondingly profit thereby. The mother, especially, after her great trial of pain, needs, oh, so naturally, to lean upon the manly form of her husband, the strong sense of his disciplined mind, and the brave outlook of his spirit. Having this privilege, her life becomes recuperated, her nurtural care of her child wholesome, and her very soul grows hourly in all the sweet, wide graciousness which crowns the complete mother everywhere. And the child, too, needs just as truly the radiance of his stronger self, the reflex of all that which fatherhood should mean.

In no sense, then, is the man to be rightly excluded from the nursery. On the contrary, over its possibilities, its activeness, its dangers he should brood with an arm that is indeed protective, with thoughts that are clear and deep, with the very spirit of holiness incarnate. And happy is he now, if long before the day of this privilege, he has truly planned for it, as well as provided for it, and has anticipated as wisely as wistfully, all its happiness.

But it is not his family's need alone that we remember in this connection. Said Huxley, writing to Haeckel: "Children work a greater metamorphosis in men than any other condition of life. They ripen one wonderfully and make life ten times better worth having than it was." Until a man is brought face to face with this unique realization he remains, at best, but a sort of immaturity, which, however, may now ripen, if he only will. He needs only to be at his best, to exercise most fully his highest functions, to "live in both worlds" to every extent possible, in order that he, too, may grow fully to the stature of his calling as parent. Reflected back from the baby face and hands,

and all the little affairs of the baby world upon him who, as progenitor, has fullest right to it all, there is such a bendiction of life and love as foreshows heaven itself; and, if he despises not this day of small things, he will find that certain awkward angularities of person will soon disappear, obtrusive, selfish conceits be dispelled, and motral hindrances be overcome; and, too, just to the extent to which he welcomes and appropriates this significant influence from the cradle. Hence, it becomes him to take careful estimate of himself as never before, and to seek with all earnestness to so round out his own character as to in every way respond to this elevating and broadening power. If the mother should read and think and feel all that is best, in no sense less should the father fill his mind with every cultural influence, and associate himself with her on the highest cultural plane, possible.

Now is the time, in fact, when the man and wife, inspired by the common interest of the child, may, or should, find one another out as never otherwise. He, with all his fine characteristics as man and father, may now be, for the first, fully revealed to her as a deep, abiding delight and strength, never to be doubted or deserted. She, with all her feminine qualities lighted up by motherhood, may now become to him the radiance of a light that never was before, the promise of a companionship that shall be eternal. Here it is that men and women may truly find each other, not as lovers, which is well, but as eternal friends, which is best. Here it is that differences in constitution, training and aspirations may all be dissolved in the alembic of that chivalry, which gives fully and takes freely, and knows no thine and mine, forevermore. Here it is that the finite, the limited, the egotistic may become transformed into the universal thought and feeling, which is the very soul of the higher life. Higher living here may thus become, not an inspiration for, or anticipation of, all that is best for one, but for two—for three—ah, for all! And then, when the heart beats truly for, and the hand goes out in glad clasping of every babe, every child, everybody—then do both parents become members of one household of the Father—in which the highest known privilege of the man is fulfilled, the highest aspiration realized, the highest living conceivable enjoyed. And Christ is now in the midst—the hope of glory—the fact of hope.

SMITH BAKER.

THE STUDY TABLE.

Love's Labor Lost in Religion.*

The title of this book is misleading; the author does not fully respect his own admissions; the method approved is not applied, and the conclusions finally stated are not warranted by the facts cited or held in hand.

Prof. King approves the scientific method, but he follows assumption rather than observation; he deals in assertion rather than discovered facts; instead of patient induction we find appeal to tradition. The "Higher Criticism" is accepted in principle, but denied in practice. The discussion is neither clear, comprehensive nor convincing. We do not have here *a reconstruction in theology;* it is hardly a restatement. Many true and helpful statements are contained in these pages; and many people will find edification in this discussion, which is always earnest and always in a fine spirit. But as a whole the work seems inadequate.

Theological reconstruction needs to be worked out from at least three new points of view: The new theory of human nature, the new conception of the universe, the new interpretation of the Bible. This book does not move freely or strongly along any of these lines.

If we accept the human soul as discovered and described by science and history, we must have new theories of revelation, of regeneration, and of salvation. These matters, too, are primary and fundamental.

This basic realm Prof. King does not even enter. A passing allusion is made to revelation a something different than what the creeds define; but no description of it is given in the light of evolution as a process coextensive with human experience. The atonement and the "new birth" are practically ignored; not only the old symbols but the larger truths for which the old symbols stood. There is no reference to Immortality; the destiny of the human soul is not mapped or forecast. The problem is ignored. Does character or belief determine the future life? There is no answer to the question: What shall I do to be saved? The stern plea of the Old Testament for Righteousness is left untouched. The Gospel of Love in the New Testament lies unheeded, unapplied, and uncrowned. Whoever really reconstructs theology and religion must make large use of the educational method. But there is here no dim hint of this seminal principle.

In these pages, science is praised, evolution honored with applause, and the Reign of Law nominally admitted. But if the discovered universe of science is the real cosmos, there is in it no place or part for a "Logos," which alone sustains the theory of the deity of Jesus. Cut this root—as science in its primary lesson does—and the mystical Christ of the creeds withers, to reveal Jesus in the sublimity and loveableness of his human estate.

And yet, Prof. King holds to the God-man, while praising the scientific method that makes the conception unthinkable. If evolution means anything, it means that Jesus must stand within and not without humanity. However, our author fervently recites his belief in Evolution; and then he proceeds to put Jesus above humanity as a separate and distinct order of being. This is an interpretation of Jesus that both violates historical science and injures the cause of vital piety.

If the modern conception of the Reign of Law, as the method by which God resides and presides in nature, makes anything clear it is that *miracles* do not really happen. And yet Prof. King clings to miracles most tenaciously. When he says that every effort to eliminate the miraculous from the New Testament has broken down by the weight of its own foolishness, we marvel at a statement that so misconstrues the trend and character of modern thought. It would be difficult to find a more confused and inconclusive treatment of miracles than these pages contain (61-80). We deal here with a mind that seems incapable of seeing any difference between the old miracle world and the new universe—God filled but orderly.

The author's inability to grasp the meaning and bearing of Biblical discoveries is equally great and equally lamentable. He indulges in the vague language of patronizing approval of the Higher Criticism, so common among the mucilaginous thinkers of the day. He refers to it warmly as a great and inestimable help to Christianity.

But the Higher Criticism is a help to what Christianity? We need a bill of particulars. The argument from predictive prophecy was once a very large part of Christian preaching. But this has been swept aside by the Biblical discoveries that show us that the Hebrew prophets made no such prediction and did not foretell Jesus. They did something really greater; they laid bare the eternal law of righteousness. If we accept their message we must forsake all sacrificial schemes. Biblical science, therefore, emancipates us from the superstition respecting propitiation. This compels a

*"Reconstruction in Theology." By Henry Churchill King, professor of Theology, Oberlin Theological Seminary. The Macmillan Co.: New York, 1901. 257 pp. $1.50.

new interpretation of the ministry of Jesus. Of this matter, of greatest importance to practical religion, Prof. King gives us not so much as a hint.

It was once a chief element of Christian belief and teaching that the Fourth Gospel represents the mind of Jesus and that faith in Him as the Logos or Word is as central a principle of the Gospel as the Golden Rule. Biblical science has shown us that these claims are not true. We cannot, except with great caution, go to the Fourth Gospel for the mind of Jesus. Its statements become useless as proof-texts of the deity of Jesus. Its philosophy of the Logos, so long obscuring the real Jesus, is no part of the Gospel of Jesus.

Prof. King and others tell us that the Higher Criticism makes the Bible far more interesting. Very true. *But they ought to show us in what respect.* Plain people infer from their language that Biblical science still approves the uses of Scripture for dogma, and that the creed is left as a true summary of its teaching which must be believed to be saved. This, however, is absolutely untrue. The Bible *is* more interesting in the light of the Higher Criticism; but it must not be used as Calvin used it; the things that Edwards asserted in its name are not there; the creeds long taught by its authority have little or no support in its language; it does not even claim to be an infallible revelation as assumed. The Bible more interesting? Yes. but because radically different from what the old dogmatists thought. Men will use the Bible with new avidity? Yes. But the new uses will be totally different from the former traditional uses. It will be used for free instruction for increase of life; not to make creeds of its texts to bind mind and heart, preventing growth and destroying freedom. These things ought to be clearly stated.

The inability of Prof. King to see what Biblical Science really means is shown in his reference to "the Biblical doctrine of Trinity." But if Biblical Science proves anything, it proves that there is no doctrine of the Trinity in the Scriptures. In this connection, it must be confessed that Prof. King's treatment of the trinitarian dogma is quite unsatisfactory. It will not be acceptable to either conservative or liberal. He does not reconstruct the doctrine; he belongs to it.

These words may seem harsh and caustic. But they are written by one who has great respect for forms of belief other than his own. The point of criticism is not a difference of faith, but the confusion of thought which irritates and offends. These criticisms are offered in no spirit of captious faultfinding, but simply as a plea for clear thinking in religion. This is the fundamental need, much deeper than any particular form of opinion. JOSEPH HENRY CROOKER.

Ann Arbor, Mich.

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SUN.—If there be permanence anywhere we must seek it in the yet imperfectly comprehended realm of the inner spiritual life.

MON.—There can be no real purity of the body without purity of mind.

TUES.—The best that is in our highest civilization is the outcome and product of the home and family life.

WED.—Right thought, earnest and active thought, is life-giving in its very nature.

THURS.—Work is the normal destiny of every human being—a destiny which is a blessing and not a curse.

FRI.—No opportunity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation.

SAT.—Contact with inspiring thought through good literature and the living voice of the wise teacher is to the mind of man what food is to the body.

LEWIS G. JANES.

Under the Leaves.

Thick green leaves from the soft, brown earth,
Happy spring-time hath called them forth;
First faint promise of summer bloom
Breathes from the fragrant, sweet perfume,
Under the leaves.

Lift them! What marvellous beauty lies
Hidden beneath, from our thoughtless eyes!
May flowers, rosy or purest white,
Lift their cups to the sudden light,
Under the leaves.

Are there no lives whose holy deeds—
Seen by no eyes save his who reads
Motive and action—in silence grow
Into rare beauty, and bud, and blow,
Under the leaves?

Fair white flowers of faith and trust,
Springing from spirits bruised and crushed;
Blossoms of love, rose tinted and bright,
Touched and painted with heaven's own light,
Under the leaves—

Full, fresh clusters of duty, borne,
Fairest of all in that shadow grown;
Wondrous the fragrance that sweet and rare
Comes from the flower-cups hidden there,
Under the leaves.

Though unseen by our vision dim,
Bud and blossom are known to him;
Wait we content for his heavenly ray—
Wait till our Master himself one day
Lifteth the leaves.

Missionary Experiences.

The London Globe quotes the story told by an American missionary, who, on trying to teach a Chinaman the tenets of the Christian faith, was answered thus:

"You think you know everything, yet none of you English can tell me why you all wear two useless buttons on the back of your coats." The American did not happen to be familiar with this interesting bit of antiquarian lore, and so was silenced for the time.

Doctor Johns, a missionary to the Pueblos, met a similar rebuff. He had lived among them for some time, striving to make clear to them his own belief in an invisible God and Saviour, and a world beyond the grave. One day the chief gravely summoned him to an audience.

"There is a grasshopper chirping on the other bank of the river. Do you hear it?"

The doctor, smiling, shook his head.

"Two deer are hiding in the grass on yonder hill. Do you see them?"

"No."

"My son, down in the camp, has lighted his pipe. Can you smell the smoke of it?"

"No. My senses are not trained as yours are."

"Yet you have them. You are not half the man you ought to be. If you will not take the trouble to train the eyes and nose and ears, which have been given you to understand this world, why should I think that you understand that other, or take your word about it?"

Missionaries sometimes begin their work with a belief that all heathen are naturally ignorant and vicious, and are upholders of religions which they know to be false. It is only when they stand upon a fair basis with them, giving them credit for good purposes and sincerity in a faith which is the best they know, that they can help them.

This is true, whether the heathen live on the banks of the Congo or in the back alleys of our own cities.

My Neighbors.

Mrs. Cedar-Bird built her wee, cozy house of moss and grasses in a handsome young maple close by my home, and every day for a long time I saw her brown wings flash in and out among the green leaves as she set up housekeeping. Sometimes I saw Mr. Cedar-Bird, a bold, saucy fellow, who had red marks on his wings that looked like sealing wax, and for this reason many people call him the wax bird.

One morning, after a long time of quiet in the maple, I heard some new sounds that I had never heard before. I ran to get a ladder and in a few minutes I was up beside the nest, which was near the top of the tree.

"What was in it?"

Three fat little featherless bodies and three big, pink mouths wide open. Poor Mrs. Cedar-Bird had no time to rest after that, they were such hungry little fellows.

When the birdies grew large enough to use their wings the fun began. They were very fond of being petted and would sit on a low branch and let me rub their backs. The largest of the three soon flew away. One was much smaller than the others, so we called him Baby.

One day Mamma Cedar-bird left the two alone all the afternoon and evening. At night the larger one flew high up into the maple; but Baby couldn't fly up, he could only fly down, so I sat him up in a safe place and gave him some plums, such as I had seen him take from mother bird's bill. Pretty soon birdie number two came and cuddled down beside him, and next morning I found them just where I had left them. In a few days they were quite "grown up," and away they flew.

Faye wrote a poem about a baby Cedar-bird. Here it is:

Fat little Cedar-bird
Sat upon a limb,
He looked at me
And I looked at him.
'Long came mamma bird,
With a cherry red,
Dropped it into his mouth
And sent him off to bed.

—*Child-Garden.*

"Under no circumstances, whether of pain, or grief, or disappointment, or irreparable mistake, can it be true that there is not something to be done as well as something to be suffered."

"Parents should look out for occasions to commend their children, as carefully as they seek to reprove their faults; and employers should praise the good their servants do as strictly as they blame the evil. It will be found that praise goes further than blame in most cases. When you blame, let it be alone with the person, and quietly, considerately. Treat children in these respects just as you would grown persons."

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Congress of Religion.

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Western Unitarian Sunday-School Society.

The new vice-president, Rev. W. H. Pulsford, made his debut at the directors' meeting on June 6th, President John R. Effinger, Mrs. Perkins, Mrs. Southworth, Mr. Barnes, Mr. Kendall and Mr. Scheible being also present. The treasurer reported that the little surplus of fifty-four cents reported at the annual meeting had already dwindled to a deficit of ten dollars, in spite of twenty-four annual memberships, contributions and a donation of fifteen dollars from three friends in Unity Sunday School at St. Louis.

Mr. Pulsford outlined the plans for a proposed series of weekly talks, preferably on the early Old Testament narratives, which he was willing to give under the auspices of our society. On motion, it was voted that the society co-operate with the local Unitarian ministers in arranging for such a series of lectures. It was also suggested that all interested in the liberal Sunday-schools in and about Chicago be invited to a housewarming at the new rooms on Friday, October 4th. On motion Mrs. Perkins, Mrs. Southworth and Miss Wanzer were appointed as committee to arrange for this housewarming.

ALBERT SCHEIBLE, Secretary.

Foreign Notes.

THE CHRISTIAN IN HUNGARIAN ROMANCE.—It is a rare pleasure in these days to come across anyone who, having left youth behind, has still preserved through advancing years the glow and inspiration of an early enthusiasm. Such an one is Mr. John Fretwell, and the evidence of it is the little book, just published by the James H. West Company of Boston, entitled "The Christian in Hungarian Romance." "John Fretwell, an English lay Unitarian missionary"—so he was first characterized to me when in the spring of 1876 I was invited to attend a little parlor meeting of young people connected with the First Unitarian Church of Philadelphia and hear him unfold his plans for some systematic Unitarian activity in connection with the American Centennial Exposition.

Probably no vision quite so far-reaching and magnificent as that of a general Parliament of Religions visited even this enthusiast at that time and there was no Religious Congress, no Tent Evangelist in those days to invite the sight-seer and the passer-by to give some thought to the things of the spirit in the midst of the triumphant materialism of a great exposition. But surely to this English layman belongs the honor due to a pioneer in the recognition of the opportunities afforded by these great gatherings of people from many lands, and in the persistent attempt to utilize them. Already at the Vienna exposition of 1873 he had made some efforts in this direction, which were in so far successful that he came to Philadelphia in 1876 with an enthusiasm so contagious, a purpose and a plan so clear and definite that, rather, I imagine, to its own surprise—that very conservative and self-contained Unitarian society, then still occupying its old church on the corner of Tenth and Locust streets, found itself, with the encouragement of its then new pastor, Rev. Joseph May, inspired to lend a hand. The Sunday School or vestry rooms were renovated and hung with attractive pictures, shelving for some six hundreds books, pamphlets and periodicals was put in, tables and comfortable chairs were provided, and, with a kindly old Methodist sister as general care-taker, and relays of young ladies from day to day as a reception committee, the improvised reading-room was ready for its guests. All through that memorably hot exposition summer here was a cool and calm retreat where any comer was welcome to rest from the fatigues of sight-seeing. Here he might while away the time over Mr. Fretwell's interesting collection of Transylvania photographs, or find some good word in almost any language desired; for nearly all the languages of Europe, and perhaps some of regions more remote, were represented in the collection of liberal literature that Mr. Fretwell had brought together.

This was not all. Several evenings a week the body of the church was thrown open and leading lights of the liberal faith delivered their message from the pulpit so long occupied by the beloved Dr. Furness. Inspirer and practically organizer of it all, though modestly keeping in the background unless there was some gap to be filled, Mr. Fretwell came and went in spite of the heat, and here it was that we first learned to know something of Transylvania. That country, where he had recently been sojourning, was generally more or less in evidence in the reading-room, and when he did occupy the pulpit his discourse on "Michael Servetus, the first Unitarian Martyr," was a brand new lesson in religious history and biography to some of us younger folk, while, when he told of "Four centuries of Unitarianism in Hungary and Transylvania," even our elders felt as if there was more heroism and romance in their religious history than they had dreamed of.

Cut off now these many years by the growing infirmity of deafness from the active work he loved so well, Mr. Fretwell is still delivering something of his old, fascinating message. Where the voice cannot go the pen may carry, and there are still those for whom Transylvania as here presented will have all the charm of a terra-incognita. The present work, moreover, has a distinctly literary interest and makes its appeal in that most potent of all literary forms, the garb of fiction.

"The Christian in Hungarian Romance" is a "study," or in other words, a very successful abstract, of a novel by the great Hungarian writer Manrus Jokai. This novel whose brief Hungarian title, "Egyaz Isten," is expanded in English paraphrase to "There is a God; or, The people who love but once," is unknown to English readers. Though there is a German version, part of which appeared simultaneously with the original, inquiry at Chicago's largest foreign bookstore failed to show that even among works available in America. Mr. Fretwell has therefore performed a real service in bringing it to the attention of our reading public. By way of introduction to the story, which he has condensed from 760 pages into 124, Mr. Fretwell gives in a brief introduction characteristics of the work of "the four great princes in the realm of Hungarian romance," the story of the discovery of the Polish and Hungarian Unitarians by their brethren in England and America and so much of an outline of their history and condition, their lofty character and heroic endurance, as is necessary to a sympathetic appreciation of the picture drawn by Jokai.

The novel itself deals with the religious, social and political conditions under the old Metternich regime, and, even in this condensed form, shows that complexity of plot, wealth of incident and adventure, and stirring action characteristic of other historical romances by its author. Romantic it certainly is, and written by a man in search of a hero, for Mr. Fretwell confides to us in his introduction that, when Jokai, depressed by the results of the Vienna financial crisis of 1873, lamented to him that there are no heroes nowadays, it was he who advised him to look for one in Transylvania, and this novel was the result. One might deem its pictures of the corruption, sensuality and intrigue of the official life of the period, whether at the court of Austria or the court of Rome, overdrawn did not the historians themselves give us pictures of equal depravity. In fact the German version of this novel was suddenly cut short in the midst of its issue as ——— of a Vienna paper, because its revelations as to fraud in army contracts and other court scandals were too near the truth to be comfortable.

What the historians do not give us always with equal vividness is a picture of the people who, even in those evil days, believed that "there is a God," and unwaveringly endeavored to regulate their lives according to His will. Such an one the novelist has depicted in the hero of this romance, Manasseh Adoryan, a Hungarian Unitarian of the highest type, contrasting him with other nominal Christians of his time in the Calvinist lawyer, the renegade Unitarian and members of the papal court. Incidentally much light is thrown on marriage and divorce customs among people of the different faiths.

We will not spoil the story for the reader by attempting an abstract of an abstract, but simply say that with a sustained romantic interest not inferior to novels of the Zenda type, this romance has the added advantage of being based on fact, not enacted in No-Man's-Land, and throws a vivid light on the deep-seated causes of a struggle that is still going on. Much has been gained in one life time, it is true, and the same Franz Josef under whom, as Emperor of Austria, the Unitarian schools of Transylvania were threatened with dire overthrow in 1857, has in later years visited them as King of Hungary and expressed to Bishop Joseph Ferencz his pleasure at what the faculty of these schools was doing to keep his people in cordial relations with England and the United States. But clericalism is still too much of a power for evil over there, and in a land where today a poor half-witted Jew can be successfully made the unfortunate scapegoat for the well-known crimes of a priest, there is still but too much justification for the modern rallying cry and the growing movement "*Los von Rome!*" This novel then has a message for him with ears to hear. M. E. H.

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SEVENTH GENERAL SESSION TO BE HELD IN BUFFALO JUNE 26th TO JULY 1st

THE NEW YORK CONFERENCE OF RELIGION AND THE FREE RELIGIOUS ASSOCIATION CO-OPERATING.

PROGRAM, SUBJECT TO CHANGE.

PROBLEMS OF RELIGION IN THE NEW CENTURY.

Wednesday, June 26, 8 p. m., OPENING SESSION, *Temple Beth-Zion.*

1. Devotional exercises.
2. "Welcome to City," by Rev. O. P. Gifford.
3. "To Churches," by Dr. Israel Aaron.
4. "To Pan-American," by J. H. Milburn, president of the Pan-American Exposition.
5. Response and opening sermon, by Rev. H. W. Thomas, president of the Congress of Religion.

Thursday Morning, 10 o'clock, Church of Our Father (Unitarian), Delmar avenue near Huron street; Rev. Adelbert Hudson, pastor.

NEW CENTURY PROBLEMS OF RELIGION IN THE HOME AND SCHOOL.

Addresses by Mrs. Alice Freeman Palmer, Cambridge, Mass., "The Moral and Religious Life of Young Women;" Miss Ellen Sabin, president of Milwaukee Downer College, Milwaukee "Ethics and Education"; Prof. D. G. Duvall, Wesleyan College, Delaware, O., "Religious Care of the Adolescent"; Rev. Frank O. Hall, of Cambridge, Mass., and others.

Thursday afternoon, 4 o'clock, meeting in the "Tent Evangelist."

PROBLEMS OF RELIGION FOR THE WORLD OF BUSINESS.

Rev. Charles F. Dole, of Boston, "What is Business For"; Prof. J. W. Jenks, Cornell University, "Social Effects of the Concentration of Wealth"; N. O. Nelson, Esq., St. Louis, "Better Homes for the Toilers"; Mrs. Florence Kelley, Corresponding Secretary National Consumers' League, New York City, "The Consumers' League."

Thursday, 8 p. m., Church of the Messiah, (Universalist), North and Mariner streets; pastor, Rev. L. M. Powers.

PROBLEMS OF RELIGION FOR THE CHURCH.

Addresses by Prof. George William Knox, Union Theological Seminary, New York, "The Religious Problem for the Church"; Prof. Walter G. Everett, Brown University, Rhode Island; "The Church and the Educated Classes"; Rev. S. R. Calthrop, Syracuse, N. Y., "Experimental Theology and Experimental Religion."

Friday Morning, 10 o'clock, Church of Our Father.

PROBLEMS FOR THE CHURCH, continued.

Prof. Orello Cone, Canton Theological School, Canton, N. Y., "The Tendency Toward Agreement of New Testament Scholars"; Rev. J. A. Rondthaler, pastor Fullerton Ave. Presbyterian Church, "The Non-Combative in Religion."

Friday Afternoon, 4 o'clock, "Tent Evangelist."

PROBLEMS OF AMUSEMENT.

Addresses by Rev. Merle St. Croix Wright, of New York; R. A. White, of Chicago, and others, "Relation of the Church to Amusements"; Dr. Smith Baker, of Utica, N. Y., "Young Men and War."

Friday Evening, 8 o'clock, Delaware Baptist Church, Delmar avenue, near Utica street; pastor, Rev. O. P. Gifford.

RELIGIOUS PROBLEMS FOR THE STATE.

Addresses by Hon. Bird S. Coler, of New York, "Religion in Politics;" Hon. John A. Taylor, of New York, "Religion as a Factor in Citizenship;" Prof. Frank Parsons, Boston Law School, "Religion and Public Ownership," and others.

Saturday, June 29, 10 a. m., Church of Our Father. Sessions in charge of New York Conference of Religion.

Addresses by Prof. William Newton Clarke, D. D., Hamilton, N. Y., "Religion as an Experience"; Rev. William M. Brundage, D. D., Albany, N. Y.; Prof. Nathaniel Schmidt, Cornell University, and Rev. Thomas C. Straus, Peekskill, N. Y., "Biblical Criticism as Promotive of Religion."

Saturday, 4 p. m., "Tent Evangelist." An Interconfessional Fellowship Meeting, led by Theodore F. Seward, Secretary of the Union Golden Rule Brotherhood. Sister Sanghamitta will bring a message from Buddhism. Other addresses.

Saturday, 8 p. m., Westminster Presbyterian Church, Delaware avenue, near North street; pastor, Rev. Van Vranken Homes. Sessions in charge of New York Conference of Religion.

Address by Mr. Frank Moss, New York City, and Rev. William Burnett Wright, D. D., Buffalo, on "The Civic Conscience"; Rev. M. H. Harris, Ph. D., New York City, and Mrs. Samuel E. Eastman, Elmira, N. Y., on "Possibilities of Common Worship."

Sunday, June 30, the Congress speakers will occupy various churches Sunday morning.

Sunday, 7:30 p. m., Peace Conference will be held in the "Tent Evangelist," Dr. E. G. Hirsch, of Chicago, presiding and making the opening address; Benjamin F. Trueblood, secretary of the American Peace Society, "The Golden rule in Internationalism"; and others.

Free Religious Association of America.

Convention in Buffalo, N. Y., Monday, July 1, 1901. Co-operating with the Congress of Religion.

Subject for the Morning and Afternoon Conferences, "The Outlook for Religious Freedom in the Present World Crisis."

Morning Session, 10 a. m., Church of Our Father (Unitarian), Delmar avenue near Huron street; Rev. Adelbert L. Hudson, minister.

Address of Welcome, Rev. Adelbert L. Hudson.

Opening address by the President of the Free Religious Association, Dr. Lewis G. James, of Cambridge, Mass., "The Free Religious Association, Its History and Aims"; Rev. J. T. Sunderland, Toronto, Canada, "Force vs. Freedom and Love in Religious Propagandism"; Mr. Shehadi Abd-Allah Shehadi, of Syria, "Cornelius Van Dyck, the Ideal Missionary"; Sister Sanghamitta, of Colombo, Ceylon, "Buddha's Message"; Jenkin Lloyd Jones, of Chicago.

Afternoon Session in The Tent Evangelist.

"Ralph Waldo Emerson and the Transcendental Movement," by Wm. C. Gannett, of Rochester, N. Y.

Evening Session, Temple Beth-Zion.

Prof. Nathaniel Schmidt, of Cornell University, "Academic Freedom"; Swami Abhedamanda, of India, "The True Missionary Method"; Mr. J. H. Grairo, of Ceylon, "How the East has Solved the Problem of Freedom in Religion."

Discussion in five minute addresses if time permits.

PLACES OF MEETING.—The "Church of Our Father" where the morning sessions will be held is a down town church conveniently located to the hotels, boarding houses, rooms. The "Tent Evangelist," the hospitalities of which are extended to the Congress by the proprietor of *The New York Evangelist* is conveniently located on one of the main street car lines, a short distance from the "GATE BEAUTIFUL" of the Pan-American Exposition, and can be conveniently visited by the guests on their way home from a day's study of the exposition or on their way out to an enjoyment of the evening display. The evening meetings will be held in the churches located in the residence districts to better accommodate the citizens of Buffalo.

PLACES OF ENTERTAINMENT.—"The Castle Inn" of which President Fillmore's old homestead is the nucleus will be the Congress' headquarters where officers of the Congress may be found. It is situated on Niagara Square and Delaware Ave. Terms $3 per day, American plan, two in a room. Rooms can be secured in the neighborhood or in desirable parts of the city at $1 per day. The secretary of the local committee, Rev. Burris A. Jenkins, 325 Bryant St., Buffalo, will engage such rooms as may be applied for by mail beforehand.

RAILROADS.—All the great railway systems will be carrying passengers at that time on special rates to Buffalo. For particulars inquire of your local agents.

For further particulars consult revised and enlarged issues of this program in succeeding issues of "Unity."

LOCAL COMMITTEE.—Rev. O. P. Gifford, D.D., Chairman, Delaware Ave. Baptist Church; Rev. Adelbert Hudson, Church of Our Father (Unitarian); Rev. L. M. Powers, Church of the Messiah (Universalist); Rev. Israel Aaron, D.D., Beth-Zion Temple; Rev. Chas. E. Locke, D.D., Delaware Ave. M. E. Church; Rev. Chas. E. Rhodes, Park Presbyterian Church; Rev. Burris A Jenkins, Secretary, Richmond Ave. Church of Christ (Disciples).

CO-OPERATING COMMITTEE OF THE NEW YORK CONFERENCE.—Rev. S. Leighton Williams, Secretary; Rev. T. R. Slicer, All Souls Church, New York; Mr. J. M. Whiton, Ph. D., "The Outlook," New York.

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Any subscription to the funds of the Congress to help carry out this program will be gratefully received. Correspondence solicited.

JENKIN LLOYD JONES, Secretary,
3939 Langley Avenue, Chicago.

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